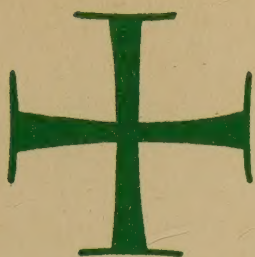
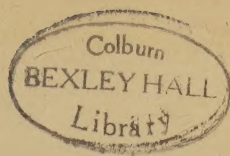
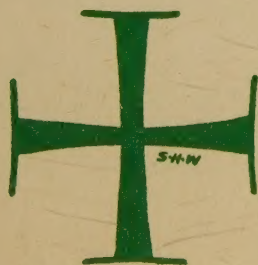


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Canada and Christendom



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Please address all correspondence to:

The Editors,
"Canada and Christendom",
Box 162, Postal Station "Q",
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EDITORIAL

A reader of Canada and Christendom remarked recently that he noticed that a large portion, if not the majority of the articles printed between its covers are written by laymen. He observed that this was not without some significance. But what this reader found even more significant was our comment that this does not represent the fulfillment of a deliberate policy established by the editorial board.

In a publication with aims such as those of Canada and Christendom it is the value of the ideas that determines the selection of material. And no one would suppose that valuable ideas are the exclusive property of clergy. It is a question of the authority to speak on certain matters, not only professional so-called, but relating also to the less specific though just as vital matters of life experience. If the Church is to encompass all phases of human life it must recognise and respect authority where it is to be found - and submit to it in all those circumstances consistent with its aims. It therefore becomes not a question of clerical or lay authorship, but of authority to express oneself on this or that particular subject. So far as we are concerned, that is the end of the matter. And if the material we print stimulates discussion we expect that readers will feel free to communicate their ideas to us.

Need this principle be any less applicable in the parish setting? We think not. Within every parish are members whose contributions to the Church are to be valued in virtue of a real authority gained through their life experiences. But to have authority is also to bear responsibility. To be denied the opportunity or incentive to exercise that responsibility is as morally wrong as is to be unwilling to exercise it, given the opportunity.

CARRYING THE GOSPEL TO NEW SUBURBAN HOUSING DEVELOPMENTS

The rapid growth of our Canadian cities in recent years has confronted the Church with new missionary areas. One big question is: What is the best way to establish a dynamic congregation of the faithful in these fast-growing suburbs? Frequently there is no deacon or priest to go into the area at the beginning to seek out the faithful. There may be no known group of lay Christians in the district, not even a schoolroom—at reasonable rent—in which to hold opening services and meetings. Where facilities for meeting and clerical or lay leadership is so lacking, what can be done?

This actual situation has existed in many new suburban districts around Toronto, and in one case already, by the adoption of certain principles, the Church has been planted in an area both swiftly and effectively. The various steps taken followed simply and naturally from the two principles, (a) the use of a trained team of enthusiastic lay people, and (b) the use of large rooms in the homes of the more interested persons in the district. The project began when two young clergy decided to train a team of lay apostles for such missionary work, and secured official authorization to work in any one of the new suburbs. After a tour of the various nearby districts one new housing development about five miles from the "home" parish was chosen. A small mixed group of keen young people from this parish were recruited, and trained in weekly meetings during the early summer months in the most effective ways for surveying an area for Anglican supporters. Special stress was laid upon finding people who would volunteer a large room for a Sunday-school class, or offer themselves to teach. An attractive folder outlining the purpose of the canvass and particularly emphasizing the importance of Sunday School instruction was mimeographed in large quantities for distribution.

After about six training meetings the young people

began the survey, working in teams on certain week nights, and covering a carefully selected area of the suburb. They took down important facts about every Anglican family, and all other non-Roman families who seemed interested in sending their children to a Sunday School. It was reiterated that they would meet in a home, preferably in a recreation room, and that later on Services would be started. The group were convinced that many parents could be reached for the Church through their young children, and events proved that this principle was quite sound. Once the survey began there were frequent short meetings for the purpose of comparing results, improving canvassing methods and considering offers of rooms for meetings.

From the very beginning it was evident that the Holy Spirit was answering the prayers of the group and directing the operation. Two rooms - one a large recreation room - were offered for meetings, and some thirty names of Anglican families obtained. After less than three months of training and canvassing two Sunday Schools were opened, with a staff of five from the "home" church. They drove up to the classes after attending the 9.30 parish Eucharist, and began their instruction at 11.00 a.m. The basement recreation room was speedily adorned with Christian symbols and assumed an attractive appearance. The owners of this house were particularly helpful and understanding. The number of children was small at first, but grew steadily as the team made phone calls to the more indifferent parents and continued to canvas more of the area. Occasional meetings of the team were called by the clerical advisor to estimate progress and plan for advance. When it was discovered that the team could not manage regular canvassing in addition to their Sunday duties, a retired deaconess was discovered and the church authorities agreed to obtain her services for a few weeks to complete the survey. Within a few months of the beginning it was known that there were some 250 Anglican families in the area, and Church Extension leaders decided to organise a congregation.

Meeting in the Basement recreation room, over forty adults responded to the notice of an organizational meeting for an Anglican parish. The rector of the nearby parish was the chairman, and under his friendly and skillful direction, a very enthusiastic group chose its lay leaders and became physically constituted as a new parish. The man in whose house they met, a young doctor, was elected as one of the wardens. Regular church services were begun immediately in the same room, now converted into a place of worship. The Sunday School time was moved back to 10.00 a.m., and the bishop promised to appoint a deacon to the parish within a few months.

The number at services grew steadily, and a third Sunday School house meeting was begun as a few of the people in the district helped the original team with the teaching of the children. That Easter, less than a year after the work began, there were over eighty persons at the improvised altar in the basement, with the overflow filling up a laundry room and a cleaned-up junk room. Within a month the parish had a full-time deacon and plans were being made for a suitable church building. During the next year expansion continued, and a site was chosen for the church. By the next Easter, when the cornerstone was laid, attendance at church services, which were now held in a School auditorium, had grown to 178, with a Sunday School of 130. Further, through a Wells campaign the parish had subscribed over \$60,000 towards its church building.

There are several things worth emphasizing about the early beginnings of this congregation. Firstly, it was established beyond a doubt that young people of A.Y.P.A. age are both keenly enthusiastic about and quite capable of this kind of missionary activity. However, they need careful training in the beginning, and the discipline of prayer, and constant supervision throughout their term of service. It seems that it is best to limit their activity to one year in any such scheme, and then let the parish carry the full weight.

Secondly, the holding of home services clearly made for spiritual progress and strength, inasmuch as it fostered

greater informality and fellowship. Here is what the deacon in charge of this parish says, "Many will say that there is a weakness in meeting in homes because of the difficulty of attaining the proper atmosphere. But here there is a spirit of real and vital fellowship. There is definite value in rubbing shoulders with your neighbours, and people develop a friendliness that is seldom found in a church. Home services also brought the Church to the people and helped to make it more real and relevant. Much of the dynamics that carried this congregation so quickly forward can be traced to the way in which their home services fitted in with developing neighbourhood bonds and the needs for sociability so strong in a new district.

One interesting product of the whole venture should be mentioned. Out of the lay team that penetrated the suburbs, two of the young men have decided to enter the Ministry. The spiritual discipline and the reward that accompanies the work in this area strengthened earlier ideas about their vocation, and the actual experience of Sunday work convinced them of their call. This kind of lay apostleship is thus effective on many fronts and ought to be attempted more widely in the future.

W. E. Mann.

THE CHURCH IS NO PLACE FOR A CHRISTIAN

The Church truly is all things to all men. Interested in sewing? Join the Church and sew with the W.A. Good at organizing people? Join the Church and organize the mens' Garden Party. Like singing? Join the Church and swell the ranks of the choir. Almost anything you want to do can be done within the walls of the Church - almost anything, that is, except learn to develop the life of the spirit within you, discover how to pray, or even, dare one say it, find true Christian fellowship.

As long as you are not a Christian, the Church will fill most of your needs.

When St. Paul said "Honour all men, love the brotherhood", he did not make the distinction between Christians and the rest of the world in error. The Church has tended through out the last few centuries to try to ignore this difference, with the result that hordes of people who go to church once a year on Easter think that they are Christians, and many others who would affirm under protest that there MAY be a God, feel that they are the pillars of the Church. They are not. The pillars of the Church, in fact its very structure on earth, is made up of the body of believing, professing, practising, committed Christians, who by the very nature of their Christianity want and need help to become more truly faithful.

They find almost no help in their parish church. Sermons seem to be aimed most frequently at nominal Christians - I have heard about seven sermons on prayer, and not one of them gave any instruction at all on how to pray. They tried to prove that prayer was a good idea. To the Christian, prayer is the breath of life - he needs and should be able to find in the Church instruction in the life of prayer, to practise it with other praying people, to be given encouragement in perseverance from those who know the road. Instead he is told that God often answers prayer, and that sometimes the answer is "no", or that prayer is a great comfort when you are in trouble, or that it can make you feel better - all sorts of comments which are usually unconvincing to the non-believer, and unhelpful to the Christian. Other subjects are treated in the same way, directed to a congregation who have vague ideas on almost everything and definite beliefs in practically nothing. The organization of the church seems to be directed at keeping these people happy, building huge and efficient parish halls, having parties to keep the young people off the streets (why?) and generally trying to keep a healthy balance at the bank.

The truth is that the majority of clergy do not seem

to know or care very much who are the members of the Body in their particular parish. About two years ago I tried a small piece of research on some members of the priesthood who were asked how many believing Christians they thought were under their care. About one in seven had some idea, and knew who the Christians were. Certainly to base an opinion on the state of the church on a limited number of people is too much like Dr. Kinsey's pseudo-scientific approach to statistics to be reliable, but this small test would seem to indicate that there is a real lack of interest in the task of discovering and nurturing parish members who happen to be Christian. One can argue, of course, that it is impossible to draw the line between those who are articulate about their beliefs and the hundreds more who are not, but who undeniably believe something, have some idea of the cost of commitment, and genuinely want to learn more about the Church and its raison d'être. There is no reason at all why such a line should be drawn, but there is a very valid reason why the church should be quite clearly aware that Christians, by definition, are people who believe in Christ. If this is true, then charity, as always, begins at home, and the Church's prime concern should be about her own family, and secondarily about those who may belong some day, or who would be if only the Church fitted in a little better with their own personal plans.

There are bright spots, of course. Some parish priests seem to understand that Christians are the Church, and that they should be the earthly powerhouse of it. A Kelham priest said once that people are not converted by film strips, plays, Sunday School lessons or indeed by anything but the truly dedicated life - people, in fact, catch Christianity from those who have it. The object of the Body of Christ then would seem to be to increase the dedication of those who desire it by prayer, study and by genuine Christian fellowship, to teach those who will, how to be contagious Christians - to go back to the example of the first century and try to

develop some sense of being the Christian Church.

In one parish in Toronto, a group of Christians met weekly under their rector to study the faith, to advance in prayer and to discuss the implication of Christianity in their several vocations. True, the rest of the parish termed this group a "clique" - (the apostles were a "clique" too). Would there were a few more like them In Bristol, England, one rector turned his whole parish into a mission team. His people were taught to be evangelists-how to answer arguments against the Church and the faith, what the arguments were. Imagine the impact of such teaching on some nominal Christian who had wandered into the church because it happened to be Sunday and raining outside? He would realize, as he is seldom given a chance to do, that there is indeed a difference between the dynamic spirit of Christ, and the pious, discreet, cautious front His Church presents so often to the world. It is probably not necessary that all parishes be turned into converting machines, although that would certainly be better than the graveyard shift kind of religion that we find so frequently. It is necessary, apparently, to point out that when the Church loses sight of the fact that her greatest concern must be for the brotherhood, and through them for the world, it is deliberately NOT doing what Christ did, and equally deliberately depriving itself of what could be its greatest strength.

There is a reason for the situation as it now exists, which is more or less obvious. In any one parish there are more "nominal" than "committed" believers, and most of them would probably leave if the pat-on-the-back school of preaching went out. So, runs the argument, would the balance at the bank! But this latter would not appear to be true in actual experience, since Christians do not seem to have any real difficulty in raising money for a cause they really believe to be of the greatest importance. In any event, Christianity has never been intimidated by majorities - there were more Romans than martyrs, which did not prevent the Christians from standing firmly for the faith - whatever the price. Surely the time has come when we must admit, without posturing,

that Christians are a very small minority among us - let us at least be an active minority.

There is a prevalent idea to-day that when one criticises a situation, one must immediately provide the remedy. This is not possible in this instance, or indeed in many others. A layman can always think of ways for his over-busy priest to be even busier, and it does not seem within the scope of this article to provide notes on a scheme of adult-education which would place special emphasis on instruction in the more specifically Christian aspects of parish life. Such a plan would have to be implemented by the priest, and therefore should, presumably, be devised by him, to meet the needs, and to some extent the desires, of his people. What is important, more than the actual means of putting such a programme into effect, is that there should be such a programme in every church, and that, if of necessity there is a conflict between some of the more social aspects of the parish's life and those which are concerned with more important things - i.e. the Faith itself there should be no doubt in the minds of priest or people, as to which comes first.

What Christians need is not an opportunity to sew, to organize, to have square dances, to sing in the choir - all these can be done anywhere, anytime. What they cannot do outside the Church is to live the Christian life, to learn about Our Lord, and if inside the Body of Christ no opportunity is to be given for social, intellectual and emotional Christianity, then truly, the Church is no place for a Christian!

C. Slater

WHEN SAW WE THEE A STRANGER ?

"The 'agonies' of the trip were soon forgotten amid the excitement of getting ashore and meeting our new countrymen. We shall never forget the warmth of our welcome in Canada, everywhere we are made to feel completely 'at home', and the Canadian folk cannot do enough for us. Our Vicar got in touch with us as soon as we reached ----. It was most kind of your organization to keep an eye on us and we much appreciated its interest in two emigrants."

So writes one of our new Canadians, one of the approximately one million persons who have come to Canada since the end of the second great war, in a letter of thanks to one of our Port Chaplains in Brittain. The letter is of interest because it serves to emphasize how meaningful the Church's interest in immigration is for those persons most closely affected, that is, the newcomer himself. But immigration policy has much wider repercussions for our own country, for the countries and areas from which our newcomers emigrate, and indeed for the world.

Our Church's concern about immigration may be traced to certain basic pre-suppositions; on the basis of these, educational work has been done and representations made to the appropriate authorities.

One of these is that "the earth is the Lord's and the fulness thereof". We today are stewards of God's earth and of one particular part of it --- Canada. This land area does not belong to us --- it is God's. We are only the caretakers. As caretakers we have a definite obligation to see that the development of Canada takes place in the best possible fashion. Since, however, Canada is a land of vast empty spaces, while many countries of the world suffer from serious over-population, as caretakers of this land we have also the responsibility of ensuring that the space God has provided in this land is utilized in the best possible manner to meet the needs of His children from other, over-crowded lands.

Recently the Canadian Roman Catholic hierarchy in a prepared statement declared, "Since God created the entire earth for man's use and benefit, the countries which have unoccupied land should open such territory to people of overpopulated countries."

"The policy that governs the flow of immigration should be truly democratic and any regulations that would restrict, in an arbitrary manner, the immigration of people from an overpopulated country, or of refugees from persecuted lands would be contrary to the fundamental principles of justice and true peace."

for "God that made the world and all things therein hath made of one blood all nations of men for to dwell on all the face of the earth." Though scientists have long since certified the accuracy of this statement, there is still a great lack of understanding concerning the unity of the human race and even where there is an intellectual recognition of this fact, all too often our people do not allow it to influence their actions. Every person is a child of God, created by Him; it is our duty and privilege to share materially and spiritually with all, regardless of whom or where they are, and to evangelize all. And why not do it here in Canada? Immigration helps us do our task in this respect with somewhat greater ease.

Jesus said, "I was a stranger and ye took me in." What are present-day Canadian reactions to the newcomer?

A very general one is resentment. Large sections of the ranks of labour, for instance, are convinced that the immigrant is displacing the Canadian worker. This is an inaccurate conclusion in the main because it is based upon the false assumption that there is just so much work to go around. The facts are, that immigrants to Canada create jobs, for they are all consumers. In January of this year for instance, of

the 8,080 persons arriving in Canada from other lands, almost half were dependent wives and children. Canadian immigration policy in recent years has been based on the theory that new arrivals create more jobs than they fill. The worker might fill one job but he brings with him his own needs and those of his dependents, thus making increased production possible and necessary.

It is stated that between 1945 and 1950 in spite of restrictions on the removal of funds from Britain and most European countries, immigrants brought some two hundred million dollars of capital into Canada. Up to 1952 some 75 new industries had been established in Canada by newcomers, industries that created some 6,000 new jobs with a net production of more than fifty million dollars a year.

Canadian citizens see "the foreigner" with his strange language, unusual customs, different standards of living, taking over city blocks and rural farms. In this situation it is difficult not to become prejudiced and hostile but Canadians must bear in mind that two generations, or perhaps five or six generations ago at the most, their forefathers were the newly-arrived foreigners on the Canadian scene. Somehow the words of Moses to his people, as they prepared to settle in their new land, still ring true today, "Love ye therefore the stranger: for ye were strangers in the land of Egypt."

"A tacit acceptance" would describe the reactions of a great many Canadians to immigration. As long as the newcomer does not interfere with our routines and daily activities, they can come and do as they like.

On the other hand there are many evidences in Canada of a genuine welcome extended to the stranger in our midst; of individuals and groups who show an outgoing warmth, a cordial, friendly interest and offer constructive help to the new Canadian. And that is as

it should be. Canadians have been in the forefront deploring inter-group tensions and cleavages, and discrimination wherever they occur in the world. But tensions and cleavages can be lessened and eliminated only by sacrifice on the part of those concerned. As Canadians are prepared to make personal sacrifices in this great land in order to work towards the elimination of racial and cultural cleavages -- to work for peace among peoples in their own nation, they will be able to show the world the way to the paths of peace.

During the past seven years, newcomers have been arriving in Canada at the average rate of about 10,000 a month. Last year, Canada received 168,000 immigrants. This influx of strangers lays upon us as Christian people the tremendous obligation to do everything possible to knit these newcomers into the fabric of our Canadian community but even greater is the obligation to ensure that the Canada of tomorrow shall be a Christian Canada.

In the light of all these considerations, our Church in Canada has stated consistently that we believe in the necessity of a continuous, steady and generous flow of immigrants to our land. But we have also advocated a realistic program designed to ease these newcomers as quickly and easily as possible into Canadian life with due consideration to the timing of the newcomers' arrival (for example, during the winter months, job opportunities are not as plentiful as in the rest of the year), the provision of adequate housing and social security benefits.

One of the over-populated countries in which we have been particularly interested is Britain; for it is among British immigrants that we find members of our own Communion. To assist Anglican newcomers from Britain, the S.P.C.K. Chaplains in Britain and our own Post Chaplains at Eastern ports

in Canada meet the ships and through them and our Council for Social Service the newcomers are referred to the Rectors of the parishes to which they are going. In spite of many disappointments and difficulties in this referral service, many Anglican families have found Church homes away from home as the letter quoted at the beginning indicates. Where there is no organized Greek Orthodox congregation, our parishes seek to minister to the Orthodox immigrant in the same way. In Toronto there is one full-time worker among the Orthodox.

Some 130,000 refugees have been re-settled in Canada since the close of the war; our Church has given leadership in stirring public opinion and waiting upon Government in the interests of this movement. Under the auspices of the World Council of Churches and the Canadian Council of Churches, a sponsorship programme for refugee families has been promoted and parishes have been urged to sponsor one of those families who as a result of political, religious, or racial persecution have had all their roots severed, and, unable to re-settle in their homeland, have been living in refugee camps eagerly looking for freedom and the opportunity to once again make their contribution, and anxious to find a new life in a new land. Sponsorship involves providing accommodation for the family and work for the breadwinner for one year. As Canadian Anglicans we have little cause for pride in that the number of Anglican parishes that have sponsored refugee families can be counted on the fingers of one hand. The Church of England in Canada as a whole has given leadership, but much more needs to be done on the parochial level. Refugee sponsorship is a God-given opportunity for "Good Samaritan" activity in 1954.

The Church has been greatly disturbed by and has taken a definite stand against the "white Canada" immigration policy which in effect has been practised

in this country. For instance among the list of countries whose "British subjects" are given special freedom to enter Canada, the names of India, Pakistan, Ceylon, and the West Indies are omitted. It is vicious and unchristian that race prejudice should be an integral part of this country's immigration policy, and it behooves the church to continue to press for the elimination of this discrimination.

A large percentage of our newcomers are from continental Europe. Many of these have no connections with any Church and others are settling in rural areas but not in sufficient numbers to begin congregations of their own. In such cases, our parishes have an opportunity and obligation to minister to them. It cannot be stressed too often that the Church of England in Canada is not a chaplaincy to Anglo-Saxon, English speaking people. Our Parish Churches are not private chapels; they are little cells in the Catholic Church, the Body of Christ; they exist to minister to the members of the Body and that means all the members.

To this great task, the laity have a real contribution to make. It is impossible to overemphasize the responsibility that is theirs because of the frequent and intimate contacts which they have with the stranger in the community. Their general attitudes will affect their unconscious reactions to the newcomer in specific situations. Theirs is the opportunity to show a thoughtful appreciation and recognition of the personal qualities of the stranger and of his native culture. Granted there will be difficulties and differences, many of them serious, but the love of neighbour required of each of us, consists in not just overlooking disagreeable factors diligently for the good that is in them, a striving to foster and to bring into full bloom the best that is in our neighbour.

He who was a stranger even in His own land bids the Canadian Christian to welcome the stranger to Canada.

